

“A Noise” and “A Shaking”

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Two Indispensable Agents for Effect- ing the Highest Advancement of the Whole Human Family.

BY

HENRY WENTWORTH MONK,

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“The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones ; and caused me to pass by them round about ; and, behold, there were very many in the open valley ; and, lo, they were very dry. And he said unto me, Son of Man, can these bones live ? and I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord ; thus saith the Lord God unto these bones : Behold I will cause breath to enter into you, and ye shall live ; So I prophesied, as I was commanded ; and as I prophesied, there was **a noise**, and behold, **a shaking**, and the bones came together, bone to his bone ; and when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above ; but there was no breath in them. Then said he unto me, Prophesy unto the wind, Prophesy, Son of Man, and say to the wind, thus saith the Lord God ; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of

Man, these bones are the whole house of Israel ;" &c.—Ezekiel xxxvii, 1—11.

In the above quotation from the Divinely-inspired prophecies, "the whole house of Israel" is declared to be like a "valley, full of bones," which were "very many," and also "very dry;" and as it naturally appears quite hopeless that such a "valley full of bones" should become organized, "bone to his bone," so does it also appear about equally hopeless that "the whole house of Israel" should now become organized as "an exceeding great army," and enjoy spiritual "life," instead of being (as at present) spiritually "dead," as so many "dry bones." "The whole house of Israel" (as I have repeatedly proved,) includes all the nations of Christendom, (as well as the Jewish people, who are but the two tribes of Judah and Benjamin) the nations of Christendom being the other "ten tribes of Israel;" but both the Jewish people and the Christian nations, are declared to be now spiritually "dead;" for thy "both" have now utterly ceased to manifest any spiritual vitality, by "faith in God" our Creator; as has been abundantly proved by my thirty-seven years work in favour of "the Kingdom of God" upon earth; for, if "faith," or spiritual "life," now existed in Christendom, to any perceptible degree, some one (during all these years) would certainly have combined with me, so as to "seek FIRST the Kingdom of God, and his righteousness," as directed by Jesus Christ; but none have yet combined with me in this great work, simply because none possessed the requisite "faith," or spiritual "life"—all being about as spiritually "dead" as so many "dry bones," without either organization or vitality.

The question is: By what means must the much needed organization and spiritual "life" begin to manifest itself now in Christendom? The prophet Ezekiel answers this question plainly enough in the following words: "So I prophesied, as I was commanded; and as I prophesied, there was **a noise**, and behold, **a shaking**, and the bones came together, bone to his bone," &c. (Ezekiel xxxvii, 7—11) There must evidently be "a noise," or an agitation of the question, in the press and on the platform, and in whatever other ways men usually agitate any question in which they are generally and thoroughly interested. Such "a noise" would certainly soon occasion a corresponding "shaking," and then many absurd ideas and false doctrines would soon yield to the "shaking," (resulting from the "noise" or agitation,) and

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much truth would gladly be accepted in the place of previous absurdity and falsehood ; so that multitudes would immediately organize in favour of the dominion of "mercy and truth . . . righteousness and peace" over the whole earth, which is simply "the Kingdom of God," that all Christendom has been so continually praying for during the past eighteen centuries.

Some people (looking at this matter superficially, or thoughtlessly,) may say, What do you want to make "a noise" about? or, Why should we do anything which may occasion "a shaking"? Why not go on precisely as we have gone on hitherto, and let everything take its course? I answer, because the circumstances of the whole world have been changed entirely during the past generation, by means of modern progress, railroads, steamships, and telegraphs, &c., and we are now called upon to accommodate ourselves to the present circumstances of the world, (and not foolishly to ignore modern progress, and act as though the world was now no further advanced materially than it was a century ago.) In former generations, nations have learned by experience that they must be prepared to defend themselves from each other by force of arms ; for otherwise they practically invited aggression, and laid themselves open to spoliation. In these days, however, armaments corresponding to those of our neighbours, are by no means adequate protection from aggression and spoliation ; simply because "all nations" are now practically as close together as the different portions of any one great nation have been hitherto, and consequently, any serious war may now immediately involve the whole world, so that every nation may become liable to aggression or spoliation by any number of the others at once. Thus adequate protection, by any force of arms whatever, becomes quite impossible, unless the principle of a General Government is accepted ; when, of course, the General Government would become responsible for the general security ; each locality, or nation being responsible only for the maintenance of "law and order" within its own jurisdiction, which is easy enough comparatively ; consequently, national security in future, depends not so much upon national armaments, as upon the acceptance of the principle of a General Government responsible for the maintenance of "law and order" over the whole world.

To what good purpose is it therefore, that the nations are continually increasing their armaments from year to year? **For it is evident that the nations cannot possibly provide**

adequate protection for themselves now by any armaments whatever! However great they may be! Unless the principle of a General Government is accepted! When, of course, but little armaments (comparatively) would be required; for the General Government would naturally become strong enough to be responsible for international "law and order." Why then shouldn't the nations at once cease to vie with each other in increasing their respective armaments? (which can no longer afford them the requisite protection) and why shouldn't the nations also begin now rather to vie with each other in favoring the erection of a Supreme International Tribunal? which would afford all the requisite security from aggression, or spoliation, with comparatively little, or none, of the enormous expense attending the maintenance of great standing armies.

There is evidently no good reason whatever, why the nations shouldn't now be induced to act reasonably, prudently, and wisely, in accordance with the present circumstances of the civilized world, rather than that they should be allowed to go blindly to destruction by pursuing a course, which (however it might be adapted to the requirements of former generations) is utterly inadequate to the needs of our day. But if we would induce the nations to act more wisely in reference to the great need of the present day, (or indeed to alter their present course, in any degree whatever,) we must certainly contrive somehow to make such "a noise" as will be calculated to attract their attention to the subject, and providentially we have material at hand for making as great "a noise" as will probably be required for this purpose.

Ecclesiastical Christendom affords abundant material for making all the "noise" that the present occasion may require; for Ecclesiastical Christendom is perhaps the largest and most comprehensive institution that the world has yet known; but as it has already fulfilled its purpose in the earth, and now exists merely as a "dead" formality, blocking the way of the world's further progress; (the "noise," which its sudden and immediate removal will naturally occasion, being about the extent of its present value), therefore, let Ecclesiastical Christendom be utilized unsparingly for making "a noise" that it may thus serve to rescue "all nations" from the general anarchy and destruction, which certainly now threatens them, as is so plainly declared in the following words of the Divinely inspired prophecies, "Come

near, ye nations, to hear ; and hearken, ye people ; for the indignation of the Lord is upon all nations, and his fury upon all their armies ; he hath utterly destroyed them, he hath delivered them to the slaughter ; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom"—(Isaiah xxxiv, 1—6) As "Bozrah" was the capital of "Edom," and as "Edom" is elsewhere described as representing "all the nations that are called by my name, saith the Lord that doeth this"—(Amos ix, 12) that is, of course, all the Christian nations, who are called by the name of Jesus Christ, (who is "the Lord that doeth this ;"—) The prophesy evidently refers to the nations of Christendom.

It is modern progress which now certainly exposes "all nations" to destruction, by bringing them all so very close together, and by placing such very effective weapons of destruction in their hands (as are the implements of modern warfare.) While Ecclesiastical Christendom is practically "blind," as well as deaf and dumb, to all this threatened evil ; making no serious attempt whatever to avert it ; therefore Ecclesiastical Christendom must now "fall," and itself become the "sacrifice" that will serve to avert the threatened destruction of "all nations ;" this is intimated clearly enough in figurative language, when it is declared that, at this time, "all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll ; and all their host shall fall down, as the leaf falleth off from the vine, and as the falling fig from the fig tree"—(Isaiah xxxiv, 4.) Ecclesiastical Christendom must now disappear "as a scroll when it is rolled together ;" and the clergy generally must be compelled by the force of circumstances to advocate "the Kingdom of God" upon earth, or become subject to the poverty and contempt to which their refusal to accommodate themselves to the requirements of the age would now inevitably expose them.

It is also concerning the great modern "Babylon" of Ecclesiastical Christendom that the following very remarkable prophecy was uttered : "The Lord of hosts hath sworn by himself, saying, surely I will fill thee with men, as with caterpillars ; and they shall lift up a shout against thee." (Jeremiah li, 14.) And again, when the "fall" of this great modern "Babylon" is foretold in "The Revelation," "a voice from heaven" is described as saying, "Come out of her, my people, that ye be not partakers of hersins, and that ye receive not of her plagues," &c. (Rev. xviii, 1—4,

&c.) Why then shouldn't at least "two or three" of the Clergy in Ottawa act now, as "the voice from heaven" requires them? so as to "come out" of Ecclesiastical Christendom without delay, protesting against the prevailing lukewarmness, indifference and want of faith; and calling upon their fellows to begin to work now in earnest to establish "the Kingdom of God" upon earth, by causing people generally to understand clearly that warfare must now be abolished by means of a Supreme International Tribunal, and that peaceable possession of Palestine must also be immediately obtained, that it may be made a worthy capital for the whole world, as stated in my last little pamphlet, ("How to do it.") If only "two or three" of the Ottawa Clergy were now to "come out" in earnest, as required; their action would doubtless be noticed, and commented upon; and in justifying themselves, they would probably convince others. Thus the question might soon be brought to the attention of the world generally; when, of course, the predicted "noise" and "shaking" would naturally follow in succession; and all those in favour of "the Kingdom of God" upon earth might easily then begin to organize themselves into one vast association, that thus they might act effectively for the continual security and welfare of the whole human family.

Any of the Clergy who may desire now to introduce "the Kingdom of God" upon earth immediately, need only announce the fact to his congregation; explaining to them that henceforth he recognizes no ecclesiastical institution whatever; but intends to devote himself directly to the work of abolishing warfare, (and even the liability to war,) by earnestly advocating the erection of a Supreme International Tribunal, which would leave the nations without excuse, or occasion, for war henceforth.

That he considers moreover, that all true religion (so far as religion is practical, at least,) consists in an overwhelming regard for the welfare and advancement of the whole human family generally. That the minds, or spirits, of human beings must sooner or later be qualified to act as agents (or angels) of our Creator, or of Jesus Christ; and that (in order to be qualified for this) it is absolutely essential that we should learn to be in full sympathy with the beneficent purposes of our Creator, and of Jesus Christ, concerning our fellow man.

That, as to creed or belief, it is very plainly declared that "the earth shall be full of *the knowledge* of the Lord as the waters cover the sea;" and that therefore he hopes that the time

has arrived at last when positive knowledge must supercede mere creed, or belief ; and that henceforth he will endeavour to *know*, and *understand clearly* the eternal truths himself, and then communicate his knowledge according as he acquires it. That positive knowledge possessed by a man, is like the "living water" of truth, that Jesus Christ declares to be as "a well of water springing up unto eternal life ;" for positive knowledge is continually growing ; as modern science, and modern scientists, can both testify.

That also, as to the funds requisite for the work of establishing "the Kingdom of God" upon earth ! The Prophet Malachi states as distinctly as possible that "all the tithes," or "the tenth" part of the wealth of the community, (as well as the "offerings") are to be devoted to this purpose. Malachi iii, 7—10. That therefore, he will undertake to keep an exact account of all that he receives as "tithes," and of all that he receives as "offerings ;" and after deducting what he requires as salary, or for personal needs ; and other expenses ; he will hold the balance subject to the order of the General Association, as soon as officials shall be regularly chosen to receive the funds, and to attend to the other business of the Association.

It will readily be perceived that, when a few of the Clergy once begin to introduce "the Kingdom of God" upon earth, in some such manner as I have here indicated ; the great majority of the other clergy, who happen to be at all remarkable for ability, comprehension, understanding, or generous large-hearted humanity ; will rapidly follow their example ; (so that none but the comparatively ignorant, narrow-minded, fanatical, and perverse ; or, in short, the very dregs of Ecclesiastical Christendom ; will remain still within the pale of the various Ecclesiastical Sects of Christendom ;) and the result will be one vast organization described by the prophet Ezekiel as "an exceeding great army," earnestly devoted to the establishment of a Supreme International Tribunal, and the abolition of war, (and of all liability to war ;) at once, and for ever ; that henceforth the Dominion of "mercy and truth. . . . righteousness and peace" may prevail over the whole earth ; that the continual prayer of all Christendom for the past eighteen centuries ("Thy Kingdom Come") may thus be fully answered at last ; and in accordance also with the inspired prediction that "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth

so shall the Lord God cause righteousness and praise to spring forth before all the nations."—Isaiah lxi, 11—and thus may be seen also the force and meaning of the declaration of Jesus Christ, that "the Kingdom of God is within you," (and not to be looked for as something external of Christendom; and so wholly beyond our own power of realizing, whenever it should suit us to do so)—and thus will be fulfilled also the remarkable prediction in reference to this time, "The Lord gave the word; great was the company of those that published it;"—Psalm lxviii, 11-19.—"and the Lord shall utter his voice before his army; for His camp is very great: for he is strong that executeth his word; for the day of the Lord is great, and very terrible; and who can abide it?" Joel ii, 11—"For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, that he hath prepared for him that waiteth for him—Thou meetest him that rejoiceth and worketh righteousness, **those that remember thee in thy ways. . . . in those is continuance,** and we shall be saved. . . . But now, O Lord, thou art our Father; we are the clay and thou our potter; . . . Behold, see, we beseech thee, we are all thy people."—Isaiah lxiv, 4-9.

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NOTE.—As the Presbyterian Assembly happens to be in Session in Ottawa now; and as it includes hundreds of delegates (probably fully equal, if not superior, to the same number of any similar body of men, in intellectual capacity, soundness of judgment, and excellence of character); why shouldn't a fair proportion of them immediately declare themselves in favor of bringing the subject of this pamphlet to the earnest attention of their respective congregations? that thus they may do their part towards introducing "the Kingdom of God" upon earth, at once, without needless delay; for why should the greatest possible blessings be delayed unnecessarily?—H. W. M.

14th June, 1890.